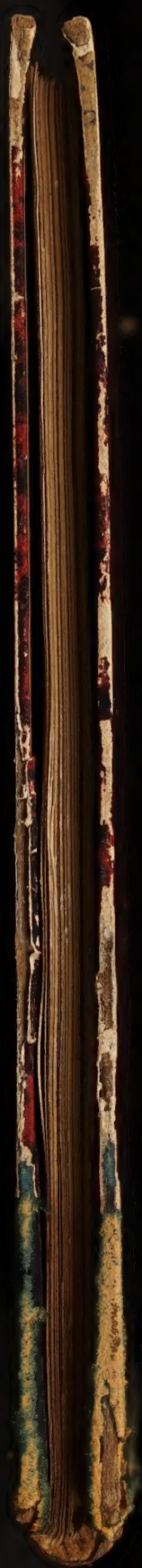


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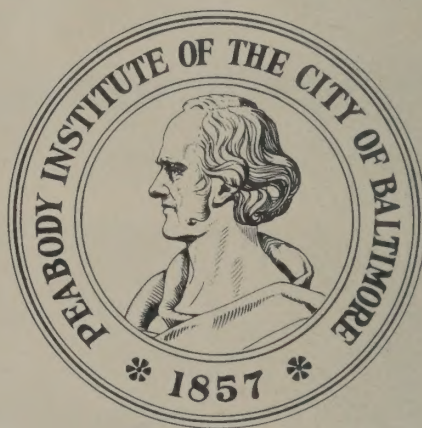




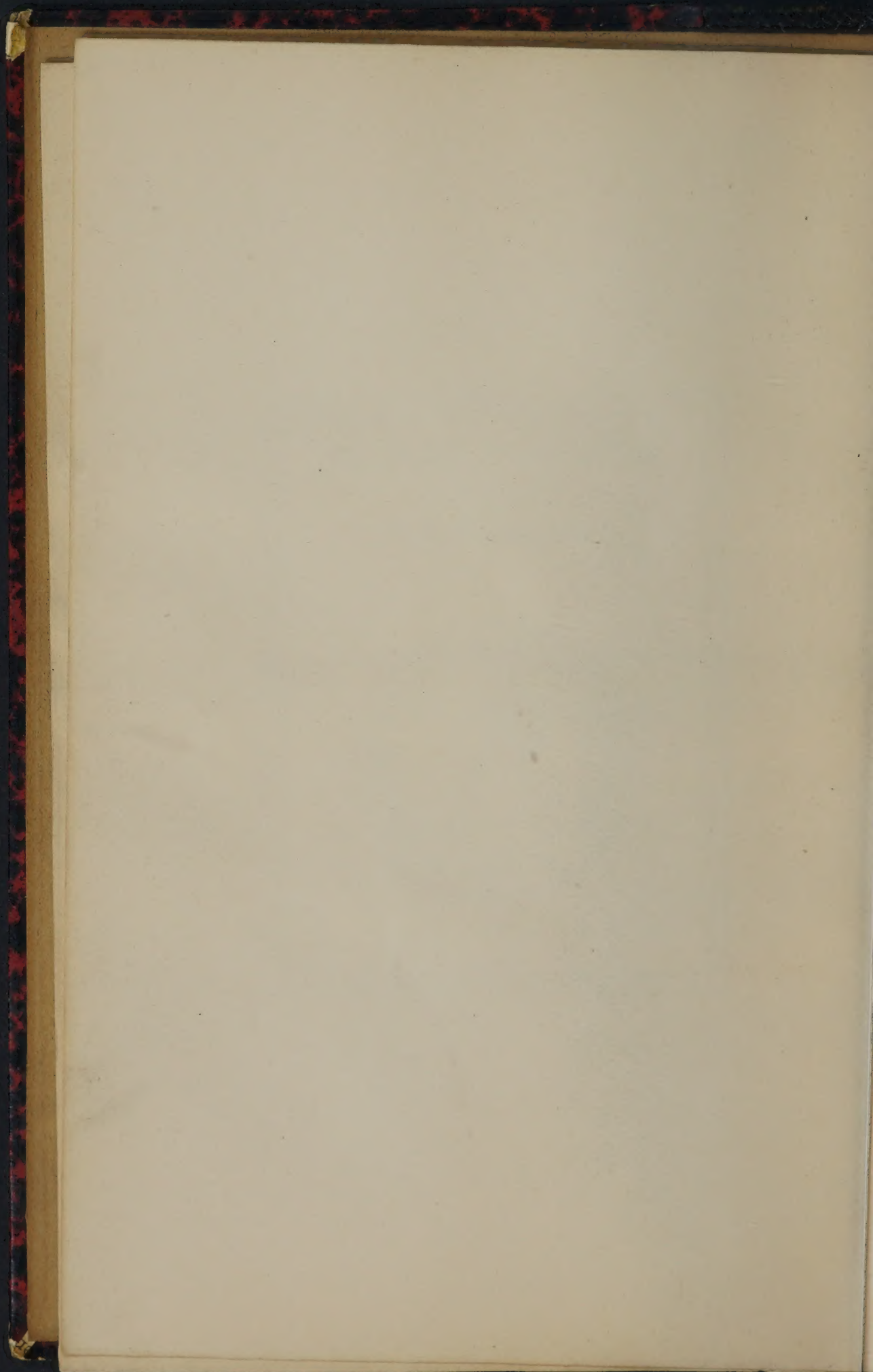
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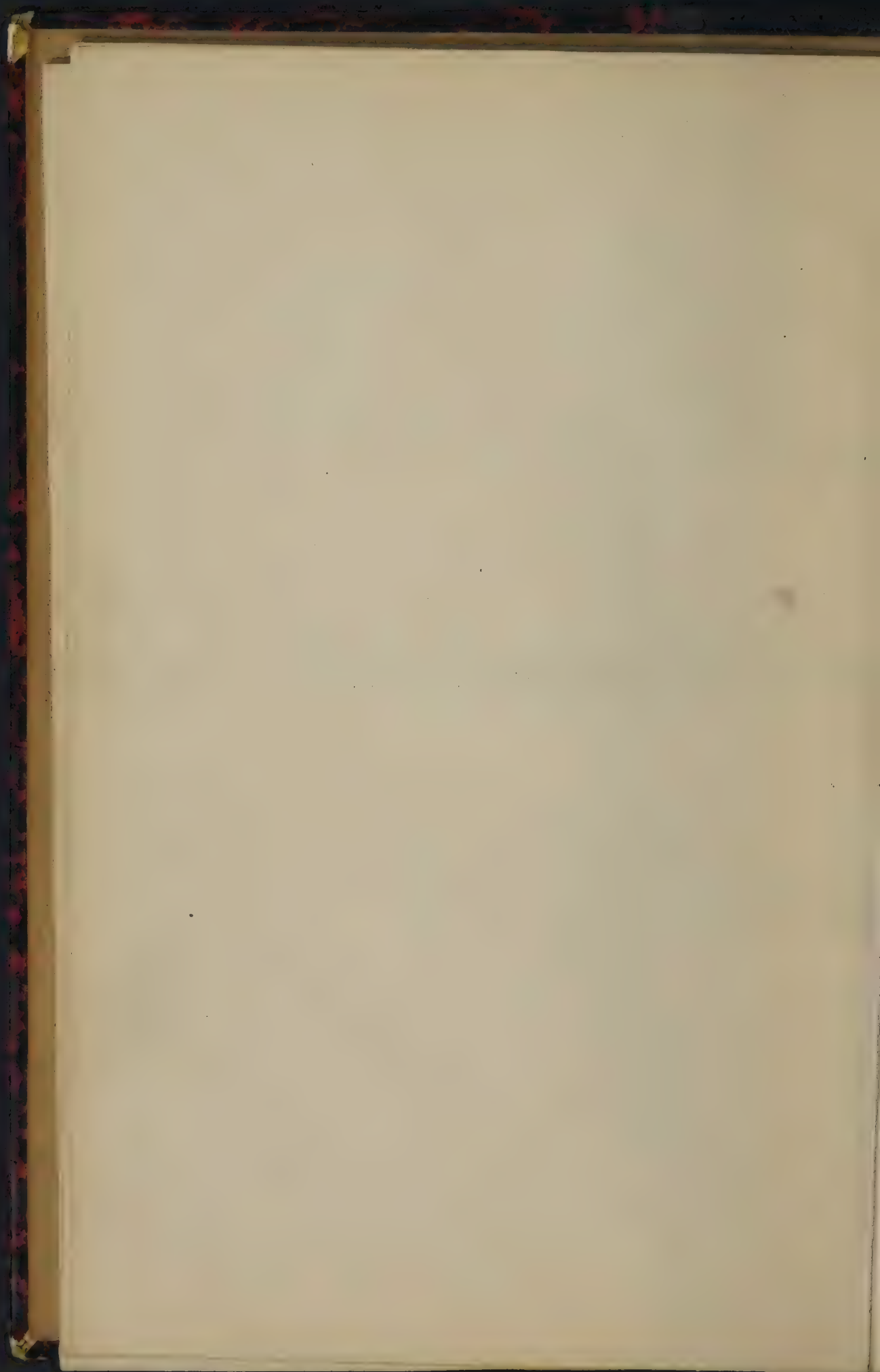
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MEMORANDA

ON

NOSES:

THE NOSE AS AN INDEX TO CHARACTER, AND
ITS OTHER USES.

BY

FRANK CAMPBELL.

"Behold here you have noses of wax which shall be turned every way."
MASSINGER (*slightly altered*).

SECOND EDITION.

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INTRODUCTION.

THIS little pamphlet is not intended as a treatise ; it contains, for the sake of brevity, little more than a copy of the notes used by me in delivering a lecture before a general audience at Hoddesdon. The reader must therefore be prepared to find the composition occasionally wanting in connection, but the meaning I wish to convey is not thereby affected. It is, however, on this account, I think, necessary to make a few prefatory remarks to my Memoranda on Noses considered as an index to character.

When once the Nose has taken its form, it is one of the most unchanging features of the face, and can show but little of the modifying effects exercised upon the general expression by external circumstances. The nasal indications are, therefore, principally those of the qualities and tendencies which are born with a man, such as his mental power, energy of action, taste, and inclination. The chief change to which the nose is subject is that of broadening, and

this I have treated as a characteristic of thoughtfulness.

The more delicate and transient susceptibilities and tendencies which are part of the charms of the female sex are to be discovered from the other features which are movable, and from the general facial expression, but these form no part of my subject. This, in the subsequent pages, naturally involves some limitation of the meaning of the word character, and is also one of the many reasons that induce me to confine my remarks almost exclusively to the noses of men.

Mental and physical qualities are hereditary, and it is not strange that the main pursuits of men in bodies, called nations, should in course of time develop a national character which finally moulds the features more towards one type than to another. A stamp is thus set on individuals of a community, and it then descends hereditarily to their posterity. Upon some such hypothesis as this I endeavour to account for the very characteristic Greek, Roman, and Jewish noses. The Thoughtful nose is less an inheritance than any of the rest, for whatever faculty a man may inherit, the real work of thought must be done by himself and not by deputy. During the first period of growth, elongation is the most observable principle; when that ceases, enlargement in breadth

seems to commence. For this reason the Thoughtful nose is not often apparent in youth, but as maturity and mental activity increase the size of the brain, all parts of the head, including the nose, fibres, ligaments, and muscles expand with it. The Snub and the Turn-up are to be found not only more often than any other nose accompanying prognathous jaws and a low receding forehead, but more frequently amongst the uneducated masses of all countries. We are not then surprised to find that these two noses are also signs of an inferior organisation. Moreover, not only does a low type of nose indicate a small development of mental power, but also the preponderance of an animal nature, certainly wholly uncoun-
 teracted and undisciplined by the processes of sustained and severe thought, however much it may be controlled by other causes.

There are very few noses that belong purely to any one of the six classes enumerated, and every individual nose has its own special peculiarities. These peculiarities can only be interpreted by men who possess the tact of Lavater. He tried to reduce the result of his experience to fixed laws, but his failure, as evidenced in his work on "Physiognomy," points to the conclusion that his success as a physiognomist was owing to some special and intuitive faculty, and not to any interpretation deduced from

the laws which he had proposed as absolute and determinative. Most men, unendowed with such keen intuition, ought only to regard the nose as an aid, in conjunction with other phenomena, towards forming a general idea of human character.

All of us, with fairly matured minds, know at first sight whether we shall harmonise or not with another fellow-creature, but a few simple rules are of some assistance in detecting at once any peculiar force of character or any salient point of individuality. More detailed knowledge is dependent upon the degree of our own sensibility directing us to a right interpretation of the many signs which are perpetually radiating from every individual with whom we come in contact, and by which, if we are only competently observant, he will by numerous graphic strokes convey to us his own character. If you do not read a man's character at once—wait a little and he will draw it for you.

FRANK CAMPBELL.

Rose Hill, Hoddesdon,

9th June, 1874.

MEMORANDA ON NOSES.

THE word nose comes to us from the old Saxon word "noese," evidently taken from the noise that the nose often makes—and hence also our word sneezing. The word nostril is derived from "noese-thyrla," thyrla being the Anglo-Saxon for a drill or aperture, and a nostril therefore means nothing but a nose-drill.

All of us are in the habit of judging a man's character by his appearance; some seek an indication in the eyes, in the external form of the mouth, in the hands, or in the shape of the head, while others try and catch sight of an ear. Every limb tells its own tale to a student of character, and the Swiss physiognomist, Lavater, could correctly divine a man's nature by looking at his hand, and even give a good guess at the coin each hand was putting into the church plate;* while Tennyson thinks he can read rascal in the motion of the back, and scoundrel in the subtle sliding of the knee. It is not surprising, then,

* It is easy to detect a man of miserly habits by the way in which he counts money. He seems loth to part with every coin. A cabman can generally learn from the manner in which his fare is paid, what chance there is of a further demand being successful.

that the most prominent feature of the face, somehow or other, consciously or not, helps us to form an idea of a man's character, and our present object is to show how we can reduce these vague general impressions to something like a rule. In fact we shall find, that much in the same way as a shipbuilder places on the top of the cutwater of a vessel a figure-head that represents her name, so nature stamps on man's head some figure of his character.

The Romans made a number of jokes about noses, and they would say that a man who was a good critic had a good nose; but if he were satirical, that he had a crooked nose on which he hung the objects of his satire. If a man had no particular ability, they used to say he had nothing but a nose. Such being the case, it is strange to find that one of the greatest of the Latin poets was Ovidius Naso—Naso being a family name; so that his name might be translated into Ovid, one of the Nosies, or Ovid-Nosey. The Germans call a man "naseweiss," that is, nose-wise, if he is impudent; while we say that a man pokes his nose into other people's business if he is meddling.

Napoleon the First seems to have been a nasologist, for he used to say, "give me a man with a good allowance of nose, strange as it may appear, when I want any good headwork done; provided his education has been suitable, I choose a man with a good allowance of nose;" and he often said, "A long nose means a long head." He seems to be right. A good nose ought to be long,* but not so long (to make use

* Not long since there was a nose club in London, the members of which ranked according to the length of their noses;

of an old Greek joke) that the owner cannot hear the report of his own sneeze,* nor so huge as that of the gentleman of whom we read in *Tristram Shandy*, who, by reason of his nose, could find no room in an inn large enough to turn in; but as if to show that short noses are as bad, we read in the same book how *Tristram's* great grandfather, on taking to himself a wife, was compelled by the lady to make a good settlement for no other reason than that he had little or no nose.

In Europe, in former times, the cutting off the nose as a punishment for certain offences† appears to have been significant of the loss of character, and there were stringent laws to prevent malicious and careless disfigurements. The old Frank Ripuary Laws valued a freeman's nose, if mutilated, at one hundred sous of gold, or about £64 sterling, and the test of mutilation was whether he could blow it; if he could, fifty sous, or £32, was considered sufficient compensation. Since that time we have become more civilised, and a man's head can now be broken for very little.

the chairman had the longest nose, and the croupier had no nose at all.

* The Emperor Trajan ridiculed a very long-nosed courtier, by telling him to turn himself into a sun dial, as follows:

“Go! and some summer's day expose
Before the sun your monstrous nose,
And stretch your giant mouth to cause
Its shade to fall upon your jaws;
With nose so long and mouth so wide,
And those twelve grinders side by side,
You with a very little trial
Would make an excellent sun dial.”

† This custom still continues in some countries.

There has been, however, a difference of opinion about the value and length of noses, for in Asia and Africa the Crim Tartars and Hottentots used to break the children's noses, thinking it an inconceivable piece of folly for the nose to stand in front of the eyes; further, the wife of Genghis Khan, the great Tartar chief, was a celebrated beauty, for she had only two holes for a nose, and six inches between the eyes. The Tartar rule is, the less the nose the greater the beauty.

The nose has always been valued in Europe, and, as in olden times it was frequently cut off in single combats, a great deal of attention was paid to the art of engrafting noses, and even ears or lips, on those who were so unfortunate as to lose them. Gasper Taliacotius, a surgeon of the 16th century, wrote a Latin treatise on these operations, describing all the proper instruments and bandages to be used; and posterity rewarded him by erecting in Bologna a statue holding a nose. Charles Bernard, surgeon to Queen Anne, states that these operations have been performed with wonderful success, and I know of one case in the Leeds Infirmary where a boy is at present having a nose gradually formed from the flesh of his forehead. A Dr. Fludd, in 1635, gives the following story on undeniable authority. A certain nobleman in Italy, who had lost part of his nose in a duel, was advised by one of his physicians to make a wound in the arm of one of his slaves, and to keep the remainder of his nose in close contact with the open wound until the flesh of the nose had united to the arm. A slave permitted him to do this on the pro-

mise of freedom, and in due time a piece of flesh was cut out of the slave's arm that was so arranged by a skilful surgeon as to serve for a natural nose in many respects. The slave was set free, but shortly died, when gangrene having set in on the nobleman's nose, he had that part cut off which originally belonged to the slave. The nobleman, however, was determined to be decorated with a nose, so he had his own arm wounded in the same way, and applied it to the remainder of his nose, when again in a short time a good nose was cut, which he carried about with him until the end of his days. Surgery continues to make great advances, and now when a man breaks his nose he is asked by the surgeon who sets it whether he will have for the future a Roman or a Greek nose.

The mention of these two chief types of noses brings me to my classification. It is this:

1. The Roman.
2. The Greek.
3. The Thoughtful.
4. The Jewish.
5. The Turn up or Celestial.
6. The Snub.

This classification is not new, for in the museum at Florence is to be found engraved on an old gem five profiles, each bearing one of these noses, the snub being omitted; and a distinction in noses must have been understood at a very early age, for an old Hindoo idol, found in the caves of Elephanta, consists of a three-headed deity. One of the heads is of Vishnu, the preserver, with a purely Greek nose; the

second of Siva, the destroyer, has a rough Roman nose, and the third of Brahma, the creator, has a large, powerful, thoughtful nose. Let us now take—1st. The Roman or Aquiline nose (see plate); or as Plato has put it, the Royal nose. It is called Roman on account of being the nose generally found amongst the Romans, who for a good one thousand years held dominion over nearly all Europe. It is called aquiline from the Latin word *aquila*, meaning eagle; the eagle being the standard of the Romans, and the nose being considered to resemble the beak of this royal bird.

The diagram No. 1 represents a Roman nose. In form you will see that it is rather convex, and at the same time undulating. Now the Romans were a very warlike people, in fact war was their trade, so the Roman nose indicates those very characteristics which are essential to a warrior—namely: courage, endurance, quick perception and decision, firmness and self-reliance. The owner delights in action, takes no counsel of his fears, sacrifices everything to the attainment of his object, and frequently shows an absence of refinement and disregard of the comforts of life. Now all these qualities I have just mentioned, like every good thing, can be abused, yet they are essential to the composition of a truly great man qualified to rule. It would seem that a diviner of faces in olden times must have thought so, for on being called upon to foretell which of two boys would reach the Roman throne, he selected one who was Titus, and we know that he had a very good Roman-Jewish nose.

There is, however, this fact before us, that the owners of this nose occupy most of the pages of history, nor can we be surprised when we remember that history, with the exception of modern times, consists in chronicling physical action. The following had Roman noses, amongst others too numerous to mention :

Julius Cæsar.	Edward I.
Henry IV (of France).	Wellington.
William III.	Columbus.
W. Wallace.	Washington.
R. Bruce.	Earl of Chatham.
William the Conqueror.	Ignatius Loyola.

The Roman character, which is always equal to any emergency, was well displayed by William the Conqueror, who, when he invaded England, to the dismay of his superstitious soldiers, fell to the ground as he jumped ashore ; but he turned their fear into enthusiasm as he raised his hand and said, "See, I have England in my grasp." Here is an instance of the Roman power of endurance and firmness of purpose. Ignatius Loyola, when his leg was badly set, only said, "Break it again and set it straight." And when the bone still protruded, he cried again, "Cut off the projection and fix the limb in an iron boot."

The Earl of Chatham always displayed keen penetration, energy, and endurance. He was weaker in philosophical thought than some of his opponents, but he compelled them to listen to his fiery eloquence. He led no force to the battlefield, but under his administration victory crowned the British arms by sea and

land. Once, when Chatham was confined to his room with the gout, a message was delivered from an admiral that it was impossible to follow his instructions, and leave port that day. Chatham rose from his chair (mark the Roman!), and stamping on the ground, inflicted on himself the most acute agony as he said, "Tell the admiral what you have seen me do—I trample upon difficulties." Although worn out with gout, he still appeared, wrapped up in flannels, in the House of Lords, occasionally electrifying his hearers with his glowing words; until at last, in the midst of an oration, he fell senseless on the floor, only to survive for a few days.

The energy of a man with a Roman nose (always supposing it to be long) is such an integral part of his character, that it is displayed in everything he undertakes, even in his vices, if he be so predisposed. This was the case with Charles II; and Mrs. Macaulay,* in spite of her republican opinions, observes, that nature had bestowed upon him powers which, if properly exerted, might have constituted a heroic character, but which, by an adverse fate, enabled him to exceed in profligate folly all the princes who ever sat on an English throne. We have had immoral kings besides Charles II, but not one so energetic or so persistent in his vices. Again, Cochise, the present chief of the Apaches, whose successful and cruel exploits against the white man have created no small sensation in America, has a Roman nose.†

* "History of England, from the accession of James I to that of the Brunswick Line."

† The following quotation from the "St. Louis Despatch,"

We must not, however, run away with the idea that every man with a long Roman nose is either a hero or a demon. A virtue carried to excess may become a vice; and energy to be of any real service, must be wisely directed. It is thus most important that the Roman nose should be accompanied with the thoughtful development (described in page 12); and a *small* indication of this controlling power shows a proneness to excess of zeal, fury, and fanaticism.

The late Lord Derby, distinguished and Roman-nosed as he was, often endangered his party by not knowing when to speak and when to be silent. His impetuosity led to his being called "the Rupert of debate", after Prince Rupert, who was always charging at the wrong time, and doing something very brave, but wanting in generalship. Don Quixote is always drawn with a thin Roman nose; and Mr. Whalley, who has amused the public lately, and whose excess of zeal throughout his whole political life has made him the laughing-stock of the House of Commons, has the honour also of owning a Roman nose, but it is very deficient in the thoughtful indication.

A liliputian Roman nose, such as we now find in Europe and amongst our own countrymen, can scarcely be called Roman. There may be in the owners a fitful, unrestrained energy, that sometimes attains a purpose, but there is no Roman character. Like all others, the Roman nose, to be a good one, appeared in "The Express" (Dublin) of August 20th, 1874, "The Apaches have had many a chief, but none so desperately wicked as Cochise. When I saw him last he was fifty-two, six feet tall, with delicate hands and features, a piercing dark eye, and a great Roman nose."

must be long, and certainly not shorter than Leonardo da Vinci's standard, which was one third of the profile. This same nose of the Romans may be said to have limited their conquests; for, as Captain Butler* very amusingly suggests, their long noses would have inevitably been frostbitten had they entered the Arctic regions. It is strange to note that the inhabitants of these places are compensated for their lower intelligence by a short, dumpy nose, through which the blood easily circulates, and lessens the risk and danger of a frostbite.

II. The Grecian nose (see plate)—is so called because it is the representative nose of the Greek nation. In form it is perfectly straight, fine, and well-chiselled at the point, but not sharp. It indicates a refinement of character, love for the fine arts, a desire for display, a preference for indirect action, together with astuteness, and want of self-restraint. Bap-tista Porta, in the 17th century, wrote, "a straight nose indicates one who cannot bridle his tongue." This must be taken for no more than it is worth, but no doubt such a control would be much easier to the fiery energetic Roman, than to the Greek, who pursues mostly those objects that are agreeable to his tastes.

If the Greek nose be slightly Roman, the character will exhibit increased energy, together with other Roman qualities; but if the nose be slightly hollow, it partakes of the turn-up character.

In the same way that the Roman nose is characteristic of the Roman nation, so the Greek nose is of

* "Wild North Land."

the Greek nation. Their country was the cradle of art and science. Their sculptors and philosophers are of world-wide renown. Their grand temples are the admiration of all beholders : but the cunning and deceit of the nation were proverbial. A Greek would try and take a city by plot or stratagem, as in the case of Troy, when a Roman would take it by storm. The Greeks were no warlike nation, although the old Greek authors would make us believe otherwise. They bragged and talked, and their bragging pleased them much more than their fighting. True, we read of a twenty-seven years' war ; but in a territory a fourth the size of Scotland, and with a population of about the same, how this could have lasted so long without reducing them all to the state of Kilkenny cats, who fought till there was nothing left but the tips of their tails, we are not told. Now, the owner of a Greek nose is not warlike, partly, no doubt, because his natural disposition renders him superior to war, so if we let him alone we need never fear him. He is quite content with what he has, and does not seek to increase it by gain or conquest ; but if he is attacked he is a courageous and implacable foe. His real field is that of art, æsthetics, and philosophy.

A nose that has a Grecian tendency is often associated with the thoughtful development, and when this is the case, the want of self-restraint and other weaknesses are more moderate and reasonable.

The history of war does not abound in characters possessing the Greek nose, but you will meet with them at every step in the paths of literature and of

art. Here are a few names of men who, as poets and artists, were distinguished for their beauty and elegance, though none of them exhibited so much energy in action as in thought, contemplation, and expression. These all had, more or less, the Greek nose :—

Spenser	Titian
Canova	Addison
Raffaelle	Voltaire
Rubens*	Byron
Murillo	Shelley

It is strange that although Leonardo da Vinci states clearly the right proportions of a good nose, yet he ascribes to it no character ; but for all that, in his picture of the Lord's Supper, he draws the gentle refined St. John with a Greek nose, and the fiery energetic St. Peter with a coarse, Roman nose. This is, possibly, one of the many instances in which men of genius show that they instinctively feel and act upon many laws and principles without consciously recognising them in the absolute form of law.†

III. The Thoughtful (see plate). In form it is wide-nostrilled, thick and broad, and gradually widens from below the bridge. The peculiarity being at the base and nostril, this nose may be found combined with the other classes, all of which display their

* Rubens was also a great diplomatist.

† This is also shown by the way in which Raffaelle painted the colours blue and red side by side. It is now a recognised fact, that the colours of blue and red apart, have to the human eye an effect different from that which they present when in juxtaposition. Raffaelle's pictures show that he was practically conscious of this, and could convey the true effect, though not recognising it doctrinally as a law of colour.

distinctive features on the ridge. It is not so much a class in itself as an attribute of all intellectual noses, and is perhaps never found in company with a turn-up or snub, and not often with the Jewish. It indicates a mind with strong and close powers of thought habitually exercised.

Baptista Porta evidently refers to this nose when he says, "A nose well joined to the face is that of a strong, prudent man"; and "a round nose with a broad bridge is like that of a lion, and a man who has such a nose is magnanimous." The thoughtful nose is never sharp; for sharpness in a nose indicates a thoughtless, trifling, impetuous disposition. Porta puts it in this way: "If the nose is very slender at the tip, the temper is very irascible"; and again: "Birds have sharp beaks, and a man who has a sharp nose is of a peckish nature."

The following great men had noses in which the thoughtful indication was very strong:—Wicliff, Luther, Cranmer, Knox, of the Reformation; Hooker, the divine; John Bunyan, the author of "Pilgrim's Progress"; Paley, the author of "Evidences of Christianity"; Jenner, the introducer of vaccination; Galileo, the astronomer, who insisted, in spite of the Romish Inquisition, that the world does move; Caxton, the early English printer, who set up a press in Westminster Abbey, and printed the first book ("The Game of Chess") ever published in England; the great Sir Isaac Newton; Erskine, Blackstone, and Mansfield, the lawyers; Hogarth and Michael Angelo,* the artists; Oliver Cromwell; Milton, Goethe,

* Michael Angelo had his nose broken.

Chaucer, Shakespeare, Burns, Wordsworth, the poets, who show much greater depth than the poets I mentioned just now who owned the Grecian nose. In Luther we find a combination of the Roman and the thoughtful; his whole life was one of activity, energy, and firmness, with continual displays of undeniable coolness and courage. Compare the lion look of Luther's thoughtful Roman with the weak thin Greek nose of his contemporary Erasmus. What a painful contrast, not only in noses, but in character! Erasmus possessed refinement and cultivation of mind: and although he preferred the principles of the Reformation to the superstitious dogmas of the Church of Rome, he could never remain in one mind, and lacked also the courage to take any decided course. An old caricature represents him holding on a rope, swinging between heaven and hell, without the courage either to climb up or let himself down.

I mentioned just now the late Lord Derby as a distinguished but impetuous man with a Roman nose, and I now draw your attention to the present earl, whose features must be familiar to you, and whose calm, solid, philosophical, sure-footed character is represented by his thoughtful nose.

There are very many more instances of celebrated men with this nose; in fact you will find its representative in all the great statesmen of the day. Meanwhile, and though it may seem like a joke, I am quite serious, let us all try and turn our noses into thoughtful ones. Possibly, if we think more, our noses will have a better shape. At any rate there is no harm in trying, for while we are blunting our

noses, we shall be sharpening our wits. It is strange but true, that Milton's nose was Grecian until he devoted himself to religious and political thought, when by degrees it acquired the thoughtful shape. Age of course tends to thicken all noses, and as it increases the characteristics of thoughtfulness, gives some compensation for the daily diminution of physical beauty. It is equally curious to note that the Americans, though descended from the Puritans, have lost the broad, powerful, thoughtful nose, and with their modern smart but shallow character, have acquired one that is thin and sharp-pointed. It would seem as if the only inheritance the Yankees have retained from their ancestors is that objectionable nasal twang which was a noticeable peculiarity of the Puritans.

A comparison of the characters of the Roman and Grecian nose, shows that the former indicates men of action, and the latter men of refinement. If, however, we add to each the same degree of thoughtful development, it will generally be found that the physiognomy of the Greek, other things being equal, has a greater power of attraction. Most people would prefer companionship with the refined intellect of the Greek to that of the Roman, whose mental powers are more specially directed to the accomplishments of material objects, which, like all things material, are doomed to perish and pass away, whilst the philosophic truths of the Greek will endure for ever.

IV. The Jewish nose (see plate), of which indeed the Jews seem to have been particularly proud, for we read in Leviticus, chapter xxi, 18th verse, that a

man with a broad nose was regarded in the same light as a dwarf or a deformity, and was not allowed to take part in the service of the sanctuary. In form you will notice it is something like the Roman, but there is this difference—the Roman is undulating and rugged, but the Jewish forms a continued curve from the forehead to the tip, or, as we read in an old book, “The nose of the Jew is curved at the tip, so is that of the raven.” It is called Jewish on account of its being the nose generally found amongst the Jews, with whom we have come more in contact than with the Syrian Arabs, who have the same shaped nose. This is not surprising, when we remember that the Arabs are also descended from Abraham, through Ishmael, the wild son of the bond-woman Hagar, and we feel ourselves at liberty to draw the inference that Abraham had a similar nose. This we do know, that even as far back as the Jewish captivity, the Jews were marked by this same shaped nose, for it is common to find on the old Egyptian monuments commemorating this event, a few men with similar noses hard at work making bricks and building, whilst the task-master, who is represented taking his ease with a big stick in his hand, has a nose that corresponds to the Egyptian nose of the present day. The Arabs, partly from their habits and partly from their marriage laws, have mixed very little with other tribes and nations. On the other hand, those Jews who have abandoned their old religion, have everywhere made alliances. It is only fair to conclude that the Jewish noses we see amongst us are due to some Jewish descent.

It indicates shrewdness in worldly matters, a deep insight into human nature, and more particularly into human weaknesses. It gives the facility of turning everything to profitable account. It is of a money-getting character, and the Phœnicians, who were of Abrahamic descent, and who, as we see from old monuments, also had Jewish noses, held in their time a commercial position corresponding to that of England in the present day. There is in the Jews, and also in the owner of the Jewish nose, a philosophic and spiritual turn of mind, together with a penetration into the inner life, that has been the envy of many great thinkers. On the other hand some seem to have inherited the faults of Jacob.

The Jews never took a leading part in the trade of the ancient world, but confined their dealings to their own people, and thus lost an opportunity of acquiring those liberal opinions that inevitably must follow successful international trade. A character, by inheritance, prone to be sordid and grasping*, was rendered more so by their petty trade, that was dependent, not on superior knowledge of any kind, but on successful trickery and chicane. Their subsequent persecution intensified these qualities, by rendering them necessary for their livelihood, if not for their safety. For some time past, however, each succeeding generation has become more and more influenced by freedom from oppression and increased intercourse, so that we may look forward to the time when these blots will be removed from the Jewish character.

* The very stringent laws made by Moses against usury would show that even in his day an avaricious and extortionate tendency was common amongst the Jews.

There are one or two peculiarities of the Jews which are worth mentioning, and by Jews, I mean those men with Jewish noses. They have great musical talent, if indeed we are not indebted to them for the best musical masters. Their desire for the possession and display of jewellery is inordinate in both sexes, and possibly originated at the time of their release from Egyptian captivity, when naturally they seized as spoils those things that were of the greatest value in a small compass, with all the advantages of easy convertibility. Their persecution in more modern times developed this taste, for it led them similarly to invest their gains in order to secure easy concealment and ready removal.* The Jew is generally regarded as a miser, but his habits of gain only assume this form when he has a small or fixed income, in which case he tries to become rich by the most rigid economy; but should he have opportunities of making money, he will become lavish in his expenditure, and will then depend more upon his natural sharpness to increase his wealth,—under any circumstances his wealth must increase, whether it be by making or saving. But let us come more directly to our noses! Adam Smith, the great political economist, had a regular Jewish nose, and it is remarkable that his great error was in believing that the prosperity of nations should be tested by their wealth alone, and that man

* Jewellery came into extensive use in England shortly after 1657, when Oliver Cromwell rescinded the law banishing the Jews. The word jewel is, however, not derived from the Jews, but the old French "jouel"—Italian, "giojello,"—this from the Latin "gaudium," joy.

ought to be nothing but a money-getting animal—in fact a machine for coining half-crowns.

Correggio, the great painter, had a most decided Jewish nose, and he was most penurious in his habits. It is said that the fever of which he died was brought on by his overweighting himself in carrying home a payment in copper that he had received as the price for a picture; and this, too, at a time when he was in comparative easy circumstances.*

Before entering on the two remaining classes—Turn-ups and Snubs—let me say that the Roman, Grecian, Thoughtful, and Jewish appear to be the only noses that indicate any real force of character; all others, unless combined with these, are merely signs of individuality. This is confirmed by an examination of most fairly authenticated ancient and modern busts, beginning with the collection of the Emperors in the Capitol at Rome and ending with Madame Tussaud's.† It will be found that no truly great man had a nose that was not either one of these four, or compounded with one or more of them, and, further, that no great man ever had a turn-up or snub nose. There is not, therefore, much to say on these two remaining classes.

V. The Turn-up (see plate) presents a continuous concavity from the eyes to the tip, and is sometimes

* "Lives of the most excellent Painters, Sculptors, and Architects, from the period of Cimabue to his own time," by Giorgio Vasari, who, however, observes that he only gives the anecdote as a report that had reached him, saying "It is related."

† I am also indebted to M. Brucciani, of the Fine Art Gallery, Russell Street, Covent Garden, for showing me some very interesting casts taken after death.

called celestial, because it points to the heavens. The owner has neither refinement nor elevation of mind, but should the nose be long, he generally possesses a fair amount of mental power. He is cheerful and may be quick and sharp—two very serviceable qualities—but there is no true depth. He has no force of will, but an unjustifiable ambition and pride, which often give him an appearance of steadiness of purpose. He shows a low-cunning, and often parades an absurd self-confidence which, with his vanity and conceit, prevents him from seeing where he is not wanted and when he is beaten. He lives for flattery and popularity, has a great desire for display, allows other people's eyes to cost him dearly,* and is disposed to run away from danger provided no one is looking on.

The most distinguished turn-up that I have heard of is Kosciusko, the Polish patriot; but he was vain conceited, and deficient in energy and decision. He allowed himself to be flattered into inaction, and to be handled as a tool. His nose indicated some power of thought, which rarely distinguishes a turn-up, and may account for his superiority over celestials in general. The most bare-faced, plausible adventurers I have ever met, have all had a turn-up nose, and I find an instance in Luie, *alias* Lundgren, the two-fold bigamist and perjurer in the Tichborne case: while, without for one moment including Dr. Kenealy in the preceding observation, I point to his well-known conduct during the late trial, and ask whether, scholar as he is, he has not shown that

* A Chinese saying.

his turn-up nose is an index of some of his striking characteristics ?

The Turn-up must not be confounded with a nose that seems to have a button on the end. This represents some very decided quality ; and should there be a Roman ridge to it, all the Roman character there read is intensified. Another nose which is likely to lead to confusion is one that has the tip enlarged into a bulbous form ; but there is no concavity in the ridge. This adds warmth, affability, and activity to the character. The nose of Galileo, whose temperament was naturally almost enthusiastic, was marked with this formation, together with that of the thoughtful development.

VI. The Snub (see plate) indicates the same want of refinement, elevation of mind, vanity, and conceit, as the turn-up, but it is much shorter, and consequently displays less mental power. The base line inclines upwards, and shows a lively, cheerful temper. The owner has an impulsive, changeable mind, an inclination to show petty impudence and insolence, together with an obstinacy and power of sulk that would do credit to a donkey. He is affectionate in disposition, but he has the corresponding fault of weakness of will. His want of penetration prevents him from realising the presence of danger, and he will face it out of pure ignorance and inapprehension, while his persistency causes him to fight to the last. He has, however, no true courage. Boys with snub noses are generally mischievous ; and Puck, the imp of mischief, is always represented with a small pug. Baptista Porta says "a snub nose indicates manners

like a monkey, and a small nose a man of changeable habits."

The snub is seldom a rascal, nor has he the wit to be a villain. You can suspect him of ringing your door-bell, and running away; but do not accuse him of breaking in for your plate chest. There is one thing of which I am very sure, there never was a great spirit breathing through a snub nose. Boswell, the intimate friend of Dr. Johnson, may be brought forward as an illustrious snub; but, if he were great, it was only because a ray from Johnson's blaze of intellect fell and gilded his humble snub. If he had not attached himself to a great man, he would never have been heard of.

Another instance of a well-known snub is the weak Richard Cromwell, who, having resigned the Protectorship after a tenure of only six months, came to live with his wife and family, under the name of Clark, in the Red House, just close to Cheshunt Church. His father, Oliver Cromwell, had, as I have before mentioned, a thoughtful nose; and whatever difference of opinion there may be about him, still we must all admit he was a great man. A genius often absorbs all the talent of his posterity, and Cromwell was no exception, for his son Richard, like most other snubs, found a quiet place in a small crowd, and sank in oblivion.

These remarks on noses seem partly confirmed by Cruikshank, the clever illustrator of Charles Dickens, who draws the Artful Dodger with a turn-up, and the rest of his companions with snubs or turn-ups; while to Oliver Twist he gives a well-bred Greek

nose, and to the rascal Old Fagin a Jewish nose. Again, Seymour and Brown pourtray the philosophic Pickwick with a very short thoughtful nose ; whereas his friend Mr. Winkle, who pretended to skate and could not, and who was called by the indignant Pickwick an impostor, is represented with a turn-up nose. Mr. Snodgrass, who was the first to support his leader under difficulties, is honoured with a thin Roman nose ; and the witty Samuel Weller, whose character had led him into several pugilistic encounters, has a nose of a very bruised, dissipated appearance. Hogarth pictures the Idle Apprentice, and also the profligate, vain, and weak Earl, together with the coarse, pretentious Quack in *Marriage à la Mode*, with turn-up noses ; but he gives to the Industrious Apprentice a half-Roman, half-Greek nose.

It would seem strange that the nose, which is considered the lowest type for a man, should in the fair sex generally accompany a most piquant and agreeable individuality, were it not that the characters of both men and women must be considered in relation to the peculiarities and duties of their sex. It is unnecessary for me to dwell upon such a generally recognised fact as part of the nose theory, and I leave this delicate adjustment to my readers. Marmontel, who was patronised by Madame de Pompadour,* ought to have known how to value the influence of ladies' noses ; and he wrote of the feminine snub, "*Un petit nez retroussé renverse les lois d'un empire.*" The source of such a charm and such a power may possibly

* The ridge of Madame Pompadour's nose was rather flat but of fair length.

be found in the habitual cheerfulness which is a characteristic of this nose, while the accompanying unpleasing qualities, so objectionably indulged by a man, are controlled by the naturally greater and more cultivated tact of a woman. Further, women's quiet home-life does not often develope a very marked character, and, if it did, they would rule us more absolutely than they do now. Their duties are not in Houses of Parliament, jury-boxes, nor offices; and as surely as a man who invades woman's province places himself in a false and ridiculous position, so a woman who assumes the duties and responsibilities of man loses her power. What woman thinks anything of an effeminate man? What man anything of a masculine woman? Even Minerva did not obtain a lover amongst the host of Olympus! An ideal woman and an ideal man are two totally different characters, and a nose that is unbecoming to a man may be charming in a woman. So when we speak about ladies' noses, we drop the monosyllabic but expressive snub, and substitute "*nez retroussé*," or we borrow from Tennyson's description of Lynette—

"And lightly was her slender nose
Tip-tilted like the petal of a flower."

Lynette might have moved many a heart with some little impudent speech, which would not be tolerated from one of the male sex. All modern poets seem to agree upon this point. One rhymester writes—

"And if ladies have noses like aces of clubs,
Call them arch-looking angels, don't call them snubs."

And again—

"There's Nellie, I know you would scorn her,
 She is such a prude, and her nose is so curled;
 But if ever you flirt with Nell in a corner,
 You will find her the best little girl in the world."

Taste differs, and if chronology would allow the supposition, Horace might have thought of the said Nellie when he wrote—

"Hunc ego me * * *
 Non magis esse velim, quam naso vivere pravo
 Spectandum nigris oculis, nigroque capillo."

Ars Poetica.

or—

"With such a nose to live I would not care,
 In spite of jet black eyes and raven hair."

But I have no doubt every lady's nose seems beautiful to somebody.

There have been, however, exalted positions occupied by women, who, had they possessed the loveable and tender sympathies of their sex, would inevitably have failed in the fulfilment of their responsibilities. The characters of such women, as indeed of all individuals, ought to be valued only so far as they are enabled rigidly to perform their duties. It was, on this account, that our Roman-nosed Queen Elizabeth, in spite of her faults, won the enthusiastic loyalty of her subjects, and posterity continues to recognise her as a fitting sovereign to have occupied the throne during one of the most glorious epochs of our history. In her, the patriotism, chivalry, and independence of Englishmen found a real representative. Her energy, penetration, indomitable will, and courage showed her Roman nature, and, however unsuitable her character may be to the modern feminine ideal, yet in those troubled days, it enabled her to act nobly the part of a great queen.

I have yet to mention another description of nose, which is too rare to be classified, but for all that, its shape and characteristics are peculiar. I refer to a nose that I can only describe as being like the mathematical figure "Parabola", and I give you a specimen (see plate). The owner has more than the usual allowance of prejudices; and, if they do not happen to stand in the way, he generally agrees with the last speaker—in fact, we may call him a weak, good-natured man, but obstinate withal.

There are also some extraordinary noses, unlike any other nose, to be found on men who are also unlike any other human being. The late Lord Brougham had such a nose; it will be long before there is another like it.

Baptista Porta (*Fisonomia*, 1627) gives us a few hints about noses and characters, as follows:—

"A very large nose indicates a man who seizes on the property of others"; "a crooked nose indicates a crooked mind";* "the short curved nose, like that of a cock, indicates a violent temper"; "he who has the nose thick at the end is lazy, like a cow"; "if the nose is flat-tipped, like a pig's snout, the man is of swinish habits"; "if the nostrils are wide apart, the man is merciful"; "if the nostrils are wide and open, like those of a bull, resemblances to that animal prevail in violent wrath and hard breathing"; "a large and wide nostril, turning up like that of a horse, indicates general docility".

* This confirms the rhyme—"Nursery Rhymester"—

"Peter Wright, he never goes right
And I'll tell you the reason why:
He follows his nose wherever he goes,
And that is all awry."

The physiognomist, Lavater, after telling us that there are a thousand beautiful eyes to one beautiful nose, describes what this charm-bearing nose ought to be. "It should have a broad back, the edges being parallel, but somewhat broader about the centre. At the bottom it should stand out a third of its length from the face; near the eyes it must have at least half an inch in width." He adds that such a nose is of more worth than a kingdom; but then he lived in Napoleon's days, when kingdoms were cheap, and went a-begging. There are, however, several rules to be borne in mind if we attempt to tell the character of a man by his nose. The line at the bottom of the nose should be straight; if it is sloping towards the ground, it denotes a melancholy disposition—of this Dante is a striking instance; if the line inclines upward, it shows a cheerful disposition. The angle that a nose makes with the face ought to be like those in the diagrams (about thirty deg.), and if it be greater or less, the character is much weakened. We must, however, always remember that whatever good impressions we may have of a man's nose, they go for nothing if the chin be not firm and solid. A receding chin is a great sign of weakness, and an acute observer will notice some corresponding indication in the nose.

It may already have struck you that there are very few noses of any one class, and that most are composed partly of one or more. These indicate the mixed character of the different classes; in fact compound noses indicate compound characters.

An example of this is to be found in the great

Napoleon. His nose was partly Greek and partly Roman—even so was his character. His Greek nature was manifest in his treacherous, wily plots and dexterous tactics, which his Roman nature enabled him to carry out with boldness and energy. The Greek was seen in his poisoning his sick troops, so as not to be troubled with them; in his love of the display of his genius; in his amusing himself during his exile with the falsification of historical records, so that posterity might wonder the more. He showed himself Greek, too, in the admiration of the fine arts; and during his rule the old Greek architecture and style of ornament and dress were ascendant. His Roman blood is seen in his courage, endurance, quick perception, decision, and self-reliance. In common with all great men with a Roman character, he possessed not only the necessary coolness and quick penetration to see in a great crisis what and when the right thing was to be done, but also a firm determination to do it. A weaker mortal with a snub or turn-up, under similar circumstances, only knows something must be done, but never what to do; while a Greek or a Jew may see the requirements of the moment, but lack the energy and decision to fulfil them. We see a really great Napoleon at the battle of Lodi, when he called on the Parisian Guard, whose uniform he wore, to advance and attack a bridge. They hesitated—the battle was hanging in the balance—he *instantly* threw off his uniform, and demanded the regimental dress of another corps who were advancing. The Parisian Guard felt ashamed and indignant; they rushed forward and

carried the bridge. Napoleon was a Roman in the battlefield, but an intellectual demon. Let that be as it may; the French think differently, but one thing is clear, that when the Roman-Greek nose of Napoleon met, for the first time, at Waterloo, the pure strong Roman nose of Wellington, the Roman-Greek nose was smashed for ever.

It is a common remark that the leaders of all the French revolutions were very different men to those of Cromwell's time, and a comparison of noses points to the same conclusion. The Puritans, together with some of the prominent men on the other side,* were distinguished by a powerful, broad, thoughtful, nose like that of Cromwell; and were it not for the fact that habitual deep thought produces this nasal development, and that during that eventful period, men with this mental characteristic could not remain in obscurity, one might fancy there were certain epochs that contained more men of one particular-shaped nose than of any other. On the other hand, the noses of the Satanic agents, who have come to the front at the beginning of the French revolutions, are thin and curved, resembling the beaks of the minor birds of prey. The shape is difficult to describe; but it is to be seen in the Chamber of Horrors at Madame Tussaud's, on the human demons Marat and Carrier, both of whom had representative noses of this type; while Ferré and Cecilia, of the recent communistic disturbances in Paris, have a similar shaped nose—that of Ferré being the more marked of the two. I have been told that our queen, "Bloody Mary," was

* Butler, the author of "Hudibras," had a "thoughtful" nose.

distinguished in the same way, but I have not seen a good portrait ; and it is remarkable that Leonardo da Vinci, in his picture of the "Lord's Supper," gives Judas Iscariot an exaggerated nose of this description.

Should any one wish to follow the subject of noses, he will find great scope, and a wide, unexplored field, even amongst animals. Dogs that have a sharp nose are fast runners, and hunt by sight. A broad nose in all animals is rarely if ever associated with limbs capable of great speed, and this inferiority is compensated by the greater activity and subsequent increased power of one or more of the senses. Thus we find that dogs with a fairly long broad nose (which reminds us of the human thoughtful type) possess not only a keen power of scent, but that, with equal opportunities for improvement, they are also more intelligent than the rest of their species.* This greater sense of smell may partly be accounted for by the additional space afforded to the distribution of the olfactory nerve, while the wider nostril allows the admission of a greater volume of odoriferous vapours. The superior intelligence is partly owing to the frequent act of sniffing, which not only draws the air into closer contact with the olfactory nerve, but also charges the blood with an additional supply of oxygen, thereby augmenting the activity and clearness of the brain at the very time it is called into action. Further, all animals are only capable of a certain amount of force, and if this be fully expended in sustaining great speed, there is none remaining to be simultaneously applied to the brain. At other times, when animals

* See Appendix.

are not seeking their prey nor fulfilling the purposes of their training, they are either asleep or there is so little to occupy their attention that their instinctive powers cannot be increased by exercise. These observations are somewhat confirmed by the fact that a century ago foxhounds were much slower than at the present time. This additional speed has purposely been effected by breeding, but at the cost of a considerable share of scent and intelligence. To this we even find an analogy in humanity, for *quick* men, unless possessed of genius, are not the most thoughtful nor the most sure. Dog breeders would be saved much disappointment if they made up their minds to accept a compromise between pace and scent.

We see Roman noses even in horses, and in some parts of the country there is a proverb that a horse with a Roman nose is never a bad one unless he has been badly treated. Then there are stupid pug-dogs with snubs, and others with turn-up noses that are sharp and tricky; while birds with thick short beaks have wings only adapted for a short flight; those with thin beaks are quick flyers; and those with stout strong long beaks are accustomed to take long flights. You can also examine the noses of barbarous and semi-barbarous people, and you will find that those with long noses are superior to those with short noses; as if, indeed, the undeveloped nation were like the undeveloped man—the baby, who always has a diminutive nose. In fact, some of the lowest forms of mammalia have scarcely any nose at all. Again, we have the Japanese, with their longer noses, superior to the Chinese, with their short ones; and the Maories of

New Zealand, who are the proud possessors of a good Roman nose, are not only the sole instance of wild men who know how to entrench, but they are also the only wild men who have withstood the British arms with some sort of success, though at great disadvantage.

It will be found that noses of nations improve with their increased knowledge and civilization. The prevailing nose at the present day among the Hungarians is Roman, while their forefathers, the Huns, had not only very ugly faces, but such ugly noses that they were scarcely considered human. Ugly noses, however, are sometimes seen on great men; and all the busts I have seen of Socrates are almost repulsive from their coarse, ill-proportioned features. To come to modern times and attractions, the tragedian Macready was equally unfortunate as to his nose; but, unlike the great philosopher, he did not bear his burden with patience. It is said that when he rehearsed his parts before a large looking-glass, he would, from time to time, as he caught sight of his nose, break out with the expression, "Oh! bother that nose!"* At the present time an equally unfortunate man may buy a "nose machine," that,

* Macready's performance of Coriolanus met with most adverse criticism from the Kemble school. Kemble had a fine Roman nose, and his school was attacked by one of Macready's friends as follows :

"Thank goodness! at last we have this man Coriolanus;
This is no Roman-nosed abstraction."

This brought out the following impromptu reply :

"What wondrous beauty doth the scene disclose,
Where everything is Roman but the nose."

without much pain or inconvenience, is supposed to make crooked noses straight, and ugly noses pretty. The inventor predicts as much success for this novelty as was attained by the clumsy bandages of the Persians, who, in the time of the great Cyrus, thus artificially altered the shape of their noses, the fashion being to wear them *à la* Cyrus. I now take leave of this part of my subject, and, in conclusion, will make a few observations on the uses of the nose.

The Americans do some extraordinary things, and that, too, with extraordinary noses. There is one who plays a wonderful game of billiards with his nose; whilst another puzzled many of his friends by making notes sound in the middle of a piano at the same moment that his hands were hard at work at the extreme ends. The phenomenon was accounted for when he was seen playing with his nose. A wild Australian dandy might well stare at such performances, but he makes use of his nose to carry an ornament of six inches of white bone thrust through the lower part of it—the septum. In other parts of the world, a ring through one or both nostrils is substituted for this bone, thus effectually preventing the wearers from following the Laplanders and New Zealanders in the practice of rubbing noses as a sign of affection. In our civilised days most noses at a certain age have to be saddled with spectacles—a comparatively modern burden for them to wear, for they were only invented about 1280, some say by Roger Bacon, others say by Salvino, on whose tomb in Florence is this simple inscription: “Here lies Salvino degli

Armati, inventor of spectacles. May God pardon his sins."

There can be no doubt that our nose was principally intended for the purposes of smelling and breathing. In ancient times, and even now in some parts of the world, the offering of incense and sweet perfumes was not only considered as a means of propitiating deities, but also as one of the most acceptable proofs of welcome and hospitality which a generous host could offer. Music, although of simultaneous origin, has now superseded incense, and the sense of smell, being less frequently employed for the sake of pleasure, and at the same time no longer absolutely necessary to our existence has become weakened through comparative disuse. On the other hand, the sense of hearing, as directed to musical sounds,* has become through exercise more perfected, and is more generally capable of conveying to the brain a greater variety of vibrations of sound. So far we are, of course, gainers by the change; but it would have been still more to our advantage had the olfactory nerve retained its former acuteness, and enabled us to appreciate more highly the grateful odours of nature. It is true, we should have been more susceptible to annoyance, but this would have led to more prompt sanitary measures,† whilst the working-classes would

* Our sense of hearing distant sounds is, notwithstanding, less acute than that of many uncivilised men and animals.

† Erasmus, whose refinement I mentioned on page 14, was one of the first to insist that the dirty roads and badly ventilated houses of London were neither decent, agreeable, nor wholesome, and in a letter to Cardinal Wolsey he pointed out the constitutional injury and epidemic risk to which the population were thereby exposed.

have been less careless as to the ventilation of their habitations. Like all the other senses, that of smell has a spiritual relationship, and all of us must have met with frequent instances of odours recalling to our memory long-past and once cherished scenes. Poets continually remind us of this phenomenon. Shakespeare compares even music to the fragrance of a bank of violets, and the language of our American cousins contains many such hyperbolical expressions; nor is this strange, for the identity of the sensory renders all the effects of the different organs of sense illustrative of and analogous to one another.

The olfactory nerve is distributed in the upper third of the nose. It is most acute with all uncivilised people who are dependent on the full development of all their senses for the means of subsistence. Humboldt states that the Peruvian Indians can smell, in the dark, the difference between persons of different races, and the negroes in the West Indies can distinguish by scent the footsteps of the European from those of the negro.

The lower two-thirds of the nose are so constructed as to warm and moisten the air which passes through its passages. This has a twofold effect—first, in preparing the air before it reaches the lungs; secondly, in rendering any odoriferous matter more sure of exciting the nerve.* The openings of the nostrils are covered with small hairs which stop many intrusive small particles, while those that pass these impediments have to traverse narrow passages

* We thus see why the nose of a dog with a keen scent is fairly long as well as broad.

covered with a membrane profusely supplied with mucus, so that there is very little chance of any foreign matter reaching the throat, still less the lungs. We thus see that the nose is nature's respirator, and by its means, not only is impure air, as it were, filtered, but the cold air passes through a more circuitous passage than the mouth, and becomes warmed before reaching the lungs. All of us ought to breathe through the nose.

This is well worth the attention of carpenters, grinders, and others, whose occupation necessitates their spending a great part of their day in places where, in spite of good ventilation, the air must be full of minute particles. These, if taken in at the mouth, reach the lungs and cause inflammation, so much so, that small specks of metal are often found in the lungs of grinders, and consumption is a common cause of death amongst millers.

Those who were in London during the recent December fogs, and who, acting from instinct, kept their mouths closed, must have felt a great relief, while their handkerchiefs must have plainly told them what their nose had prevented passing into the lungs. There are also many poisonous vapours that may be inhaled through the nose with impunity, which would kill if taken in at the mouth. A man at the bottom of a well can breathe mephitic air through his nose for some time, but the moment he uses his mouth he falls senseless.

An interesting little pamphlet, "The Breath of Life," by an English artist, Catlin, treats this matter very fully, and although he attributes almost all dis-

eases to the practice of breathing through the mouth, and may be regarded as an enthusiast, yet his advice is golden. He passed many years with the Red Indians and he tells us that a man can go through malarious districts in safety if he breathe through the nose. He once travelled on board a steamer on which there were thirty deaths from yellow fever, and he noticed that those who were accustomed to go about opened-mouthed were the first to be committed to the deep.

The Red Indians attach much importance to breathing through the nose, and ascribe to this habit good looks, good teeth, and, above all, good health. As soon as a Red Indian infant takes its first sleep in this world, the mother gently closes its mouth, thus, at a very early age, enforcing a habit that she knows from experience is of lasting benefit to her offspring. In fact to breath through the nose is one of the sternest Red Indian parental commands.

The German philosopher, Kant, in a paper, "The Power of Resolution over Disease," relates his own experience and gain in acquiring the habit of breathing through the nose, and that too in spite of a flat and narrow chest that contracted the movements of the heart and lungs. He lays the greatest stress on this as a means of preserving health. For aught we know, the Red Indians have had no philosophers; but they have long since come to the same conclusion, and held in contempt the constitution, resolution, and endurance of a man who cannot keep his mouth shut. Catlin relates how once he prevented a small Indian from fighting a very large Englishman, and when the

former was asked if he were not afraid of his antagonist's greater size, said, "What! me no fight a man with open mouth!"

It is, however, not only the lungs, but also the teeth that suffer from the sudden changes of temperature caused by alternate cold and warm currents continually passing in and out of the mouth. Further, the practice of keeping the mouth shut causes the teeth to grow regularly, for the upper and lower teeth are pressed together, thus keeping all of one length and height.

The habit of snoring is all due to sleeping with the mouth open, and causes in the morning a dry tongue, with a feeling of a want of rest. It is amusing as well as instructive to compare two people asleep—one placid and calm with his mouth shut, the other with the mouth open, loudly snoring, the whole frame convulsively shaking with the necessary muscular effort, the whole countenance the picture of pain and care.

All children ought to be taught to breathe through their nose and keep their mouths closed, and that too not only when at rest, but also when in active exercise. Should a child be really unable to accomplish this, medical advice ought to be taken and the cause inquired into. I cannot refrain from stating that it is difficult to understand how it is that the education of both boys and girls does not more generally comprise an elementary course of physiology. This, besides bringing them in contact with the most perfect machine ever constructed—that is, the human body—would teach them first to un-

derstand, and then to preserve, the natural forces of their frame. The eyes, the nose, the ear, in common with other organs and limbs, are daily impaired by abuse, which possibly may have commenced even in the nursery.* This occurs, too, when one of the greatest sources of happiness, and, in these days of competition, of success in life, is health. The Chinese only pay the doctors when they are well, and some say we ought to do the same. It would, however, be far better and more practical if all of us knew, not only the normal conditions of mental and physical life, but how to maintain them. Medical advice ought then, as now, to be only confined to cases of disease and injury.

The nose is intended as a passage for the voice as well as for the breath, and in connection with it are chambers, two of which are just under the cheek bones. It is from these that the secretion flows when one has what is called a "cold in the head," and they also act as sounding boards to the voice. The expression "speaking through the nose" is incorrect, for the sound that is meant is produced by not speaking through the nose. There can be no good voice for speaking, still less for singing, unless there is a good clear passage through the nose, and you will find no good singer with narrow or contracted nostrils.

In conclusion, I will recapitulate the characters of the six classes of noses. Those to whom these matters are new will, if Roman-nosed, quickly see the fallacy or truth of my remarks, and will reject or receive

* The interior of children's ears and even noses is frequently cleansed with a screwed-up towel. This is injurious.

them with characteristic energy. It is probable they will be seen running up-hill to-morrow trying to keep their mouths shut. The owners of the Greek nose will think they are quite comfortable as they are, and why should they trouble themselves. The owners of the Jewish nose will say, How can we turn this to profitable account? The owners of the Thoughtful nose will take some time to consider the matter, and according to their conclusion will act as their Greek or Roman tendencies may influence them. The owners of the Turn-up will twist their noses a little higher, and say they always shut their mouths, never snore, and knew all about it long since; while the Snub will make a pun about noses and what he knows, and will say that, instead of my telling him why he ought to shut his mouth, I ought to close mine. He may be right, and I shall for once take his advice.

F. C.

APPENDIX TO SECOND EDITION.

[See page 30.]

“Very striking are Mr. Spencer’s remarks regarding the influence of the sense of touch upon the development of intelligence. This is, so to say, the mother tongue of all the senses, into which they must be translated to be of service to the organism. Hence its importance. The parrot is the most intelligent of birds, and its tactual power is also greatest. From this sense it gets knowledge unattainable by birds which cannot employ their feet as hands. The elephant is the most sagacious of quadrupeds—its tactual range and skill, and the consequent multiplication of experiences, which it owes to its wonderfully adaptable trunk, being the basis of its sagacity. Feline animals, for a similar cause, are more sagacious than hoofed animals—atonement being to some extent made, in the case of the horse, by the possession of sensitive prehensile lips.”

The above is from the revised and printed address, originally delivered before the British Association at Belfast, by Professor Tyndall.

As to the lips of the horse being prehensile, it is obvious at first sight, that whatever sensitiveness they may be endued with, they are furnished with very little opportunity of bringing it into play. In fact horses touch little with that part of their mouth beyond their daily food (of oats or hay, &c.), the bars of their rack, and the bit as it passes into their mouth. What “multiplication of experiences” might thus be furnished to the intelligence of the horse, the Professor does not say. Even supposing that the allusion is to horses in a wild state, they would yet find far better instructors than the lips in their well organised senses of smell and hearing; while in aid of the latter they possess a remarkable faculty of adjusting the hood of the ear to suit the direction of sounds.

The further, however, we trace the senses, the more we find them to be identical; and Professor Tyndall states as much

when he says that the sense of touch is "the mother tongue of all the senses." If all the senses be more or less directly connected with touch, they may all be said to convey information (so far as their province extends) of equal value, as to mental development, with that which is more especially designated as touch.

There can be no doubt, that the more susceptible the senses are to the impression of external things, the greater number of conceptions will the animal form, and the more knowledge will it acquire. It is partly on this account that, so long as there is no corresponding deficiency in the other senses, a dog which hunts by scent and has a keen sense of smell becomes more intelligent than one which hunts by, what is called, sight. The former, whether at ease, seeking its pleasure, or pursuing its prey, is continually recognising the presence of odoriferous vapours in infinite number. These, it compares, and rejects or follows according to fancy: in so doing it increases its knowledge, and at the same time exercises and strengthens its instinctive powers. On the other hand, when the dog which hunts by sight is in hot pursuit, he so fixes his eyes on his prey, that he receives throughout the chase only repetitions of the one impression with which he starts. His habits do not encourage the special exercise of any one or more of his senses, and the impressions they convey to him are in consequence but few, and so interfere with the development of his intelligence.

Nature, however, sometimes produces a dog-genius that has inherited great pace together with keen scent, but this twofold power only lasts for a time. The natural canine impatience to overtake the object of pursuit soon leads him to avail himself of all his speed, thus rendering impossible a proper and sure use of the sense of smell, which consequently becomes less and less exercised. Like all other gifts of Nature, that of a powerful scent is soon impaired by neglect, and so this dog, unless under the most favourable circumstances, gradually approaches, though he is always above, the ordinary canine level.

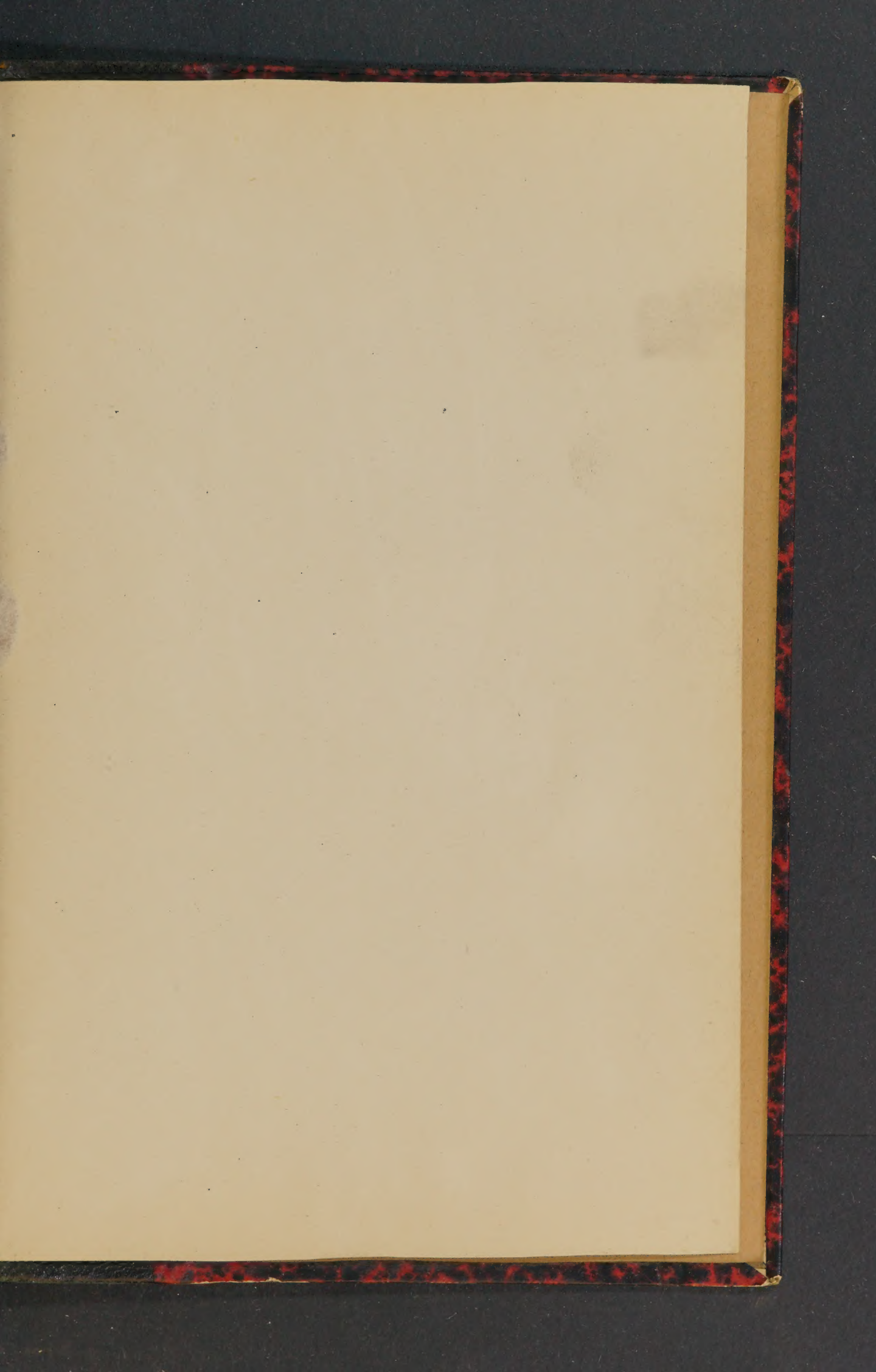
It is quite possible that training, and more particularly the constant association with his master, may so increase the intelligence of a dog naturally dull, that he may be regarded as clever, but these advantages would yield much greater results if the dog had any, or even one, of his senses more acute.

It is curious to consider the effect of an inherited acuteness of any particular sense in an individual. The one that is most frequently exercised in children is that of sight; in fact the very first instruction they receive is by means of signs. Long before education commences, a child with a good sight is enabled to see many minute differences in external objects, and the more he sees the more will his powers of comparison and intelligence be exercised and increased. A child of equal ability, but with inferior sight, will receive fewer and less correct impressions. His mind being less stored will be less receptive when education commences, and for ever after continues to lie under disadvantage.

It is, however, to be remarked, that it is erroneous, as implied in Professor Tyndall's sentence as given above, not to recognise the brain as possessing a motive force of its own, for if sagacity or intelligence be dependent solely on tactual power or any other influences coming from without, the brain must be simply a passivity. The senses are but the material carriers of impressions to their root and centre, and if there be one thing more than another that particularly distinguishes man's brain, it is that, though it is necessarily and immensely influenced by the action of the senses, yet it has nevertheless in itself a power of re-acting upon the impressions so brought to it. This I look upon as a power in the brain of original action, for it does not, and cannot, spring from the five senses, nor from the impressions they convey. The word "origination," as I use the term, means that faculty which the brain possesses of digesting and entirely reconstructing what thus comes to it; I do not say that the brain originates the subject matter of its thought, but that it exercises a mental power over the pabulum of its thoughts, such as the stomach possesses over the food which enters it, and in both instances the process is very analogous.

F. C.

September 23rd, 1874.





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